The
Missionary Intelligencer.

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KILLING A SUNDAY-SCHOOL CLASS.

FOR some years I have watched carefully a large class of young people that was placed in the hands of a non-missionary teacher. Nearly a hundred young people were placed in his charge, most of whom were Christians. No teacher could crave a more splendid opportunity for work. The members of this class were eager to do something. They were altruistic and unselfish. They were willing to be led into any sort of good work. But, alas, the teacher did not believe in missions. When the March offering was taken, he did not participate, and cooled the enthusiasm of the members of the class who did. When preparations were made for the Children's Day offering, this large class of young people gave but a few cents, while with a missionary teacher they would have given fully a hundred dollars. The selfishness of the teacher soon blighted the lives of his scholars. One by one they dropped out until that class to-day numbers less than one-half dozen. What was the trouble? The teacher did not believe in missions. No Sunday-school, no class, will long continue to go and grow unless they are animated by a missionary passion. Sunday-school scholars love to give for missions. They are never happier than when taking a part in working up a worthy Children's Day offering. The class that does not contribute on Children's Day, that the world may be blessed through its giving, ought to die, and ultimately will. Teachers, for your sake, for the sake of your class, for the sake of Christ, for the sake of the world, make your class offering as large as possible. It is a sin for it to be smaller than it can be.

HERBERT H. MONINGER.

FINANCIAL EXHIBIT.

FOR SIX MONTHS.

Comparing the receipts for Foreign Missions for the first six months of the current missionary year with the corresponding time last year shows the following:

	1905.	1906.	Gain.
Contributions from Churches	1,799	1,589	*210
Contributions from Sunday-schools	83	86	3
Contributions from C. E. Societies	514	628	114
Individual Contributions	682	673	*9
Amounts	$81,056 06	$79,915 57	*$1,140 49

Comparing the receipts from different sources shows the following:

	1905.	1906.	Gain.
Churches	$37,419 98	$33,200 45	*$4,219 53
Sunday-schools	529 76	575 41	45 65
C. E. Societies	3,684 28	4,450 30	766 02
Individual Offerings	7,274 80	19,709 62	12,434 82
Miscellaneous	7,907 27	1,836 74	*6,070 53
Annuities	22,575 50	12,683 74	*9,891 76
Bequests	1,664 47	7,459 31	5,794 84

* Loss.

Gain in regular receipts, $2,956.43; loss in annuities, $9,891.76; gain in bequests, $5,794.84.

Please study this "financial exhibit" carefully. The first six months shows a small loss. This is a great disappointment to us. Upon the advice of many friends we started in to reach $300,000 this year. It can yet be done. Shall we not turn threatened defeat into a signal victory? Have you done all in your power for success?

Get Ready for Children's Day!

Do not delay sending your church offering any longer. Send at once.

The question of world-wide missions is the question of loyalty to Christ.

We are looking forward to the pleasure of becoming a Living-Link by next year.—A. T. June, Everett, Mass.

One of God's hardest tasks has been to teach his children that his plans are world-wide and not provincial.

Obedience to Christ begins by giving him supreme leadership over personal life; it ends only in sharing his plan to redeem the whole world.

I wish I had more to put into the Annuity Plan, as the interest is always on time and is so little care.—M. L. Havron, Hickman Mills, Mo.

The keynote of the Nashville Student Volunteer Convention was, "The whole business of the whole church is to give the whole gospel to the whole world."

A pastor of one of our mission churches in western Pennsylvania has offered to be one of six men in that part of the state to support a missionary on the foreign field.

Frank H. and Mrs. and Elma Marshall, who go to Norway.

We have a good Missionary Loan Library at the office of the Foreign Society. You are welcome to any of the books for two weeks if you will pay the postage both ways.

Jesus meant to save a man. That is personal. He meant to save a town. That is social. But it is equally evident that he meant to save a world. That is missionary.—Bishop W. F. McDowell.

The most insidious and destructive handling of the Bible is that which would eliminate from its pages the missionary passion and obligation. That is just as fatal and destructive as the denial of the supernatural.

"Saul's conversion was the breaking up of the fountains of the great deep and the flowing in of a mighty flood that swept away the narrow boundaries of Judaism, and bore the church on its bosom to world-wide evangelism."

The many misconceptions and prejudices concerning the missionary call, the opposition of relatives and friends, the prevailing spirit of mercantilism and materialism, combine to render the work of securing suitable missionary recruits one of extreme difficulty.

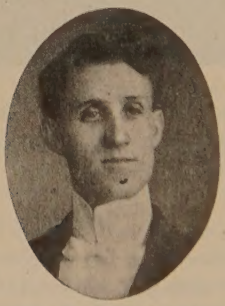
"There is no time to trifle, life is brief
and sin is here.
Our age is but the falling of a leaf, a
dropping tear.
There is no time to sport away the
hours,
All must be earnest in a world like
ours."

The Archbishop of Canterbury recently said that our mission work would be doubled in its usefulness and power if those of us who remained at home were more constant in their

prayers, and more systematic in their endeavors. This is a statement of great truth.

There is a great difference between ownership and possession. We own half a dozen good umbrellas, but some other fellow possesses them. God owns us all, but we have not all given him possession. The silver and the gold are his, but he does not possess much of it.

When Robert Moffat addressed an audience in Africa, at the close of the service an old man, bending beneath the weight of years, said to him: "O, Massa, Massa, my hair has turned white waiting for such news as this. Why did you not come before, why did you not come before?"



T. T. Roberts,

Pastor of the church at Morganfield, Ky. This church is now a Living Link in the Foreign Society and will have as its representative on the foreign field Mrs. M. B. Madden, of Sendai, Japan. The splendid missionary record of this comparatively small church ought to provoke many others to like good works.

Some people seem to think that if we export the gospel we won't have enough to go around in the homeland. So they would put an embargo on the message of eternal life. To limit the gospel to one commonwealth, is to tamper with the plans of our God, and nullify the evangel in our own hearts.

The sad pessimism of Islam is epitomized in the following words of Omar Khayam:

"That inverted bowl we call the sky,
Where, under crawling, we live and die;
Lift not thy hands to it for help, for it
Rolls impatiently on as thou or I."

E. Jay Teagarden, Danbury, Conn., sending $200, their full apportionment for Foreign Missions, says: "I inclose a check for full apportionment for Danbury church. Have about $150 in pledges yet to collect. That with the Sunday-school offering will bring us close to the Living-Link. If possible, will reach it this year."

A special electric car line has been built near Tokyo, Japan, to take people to the shrine of the foxes, where they worship innumerable idols. What a strange combination! Electric cars and the worship of the sly little chicken stealer! Japan has a greater war than that with Russia on hand before she is a redeemed country.

The pastor should see to it that the Sunday-school superintendent is encouraged in his plans for Children's Day. He may be a new man, unacquainted with the missionary work of our people, or he may not have the missionary spirit. The pastor can be a great help to him. The children are much more enthusiastic when they know their pastor is deeply interested in their day.

The governor of Hunan has recently given 2,000 taels, or $1,500, towards building a hospital in the capital of that province. The change of attitude towards the foreigner, that such a gift signifies, is most remarkable. A few years ago the Hunan people boasted that no foreigner should ever enter

their country. There are fourteen different missionary societies now at work in Hunan.

Dr. Griffith John has spent fifty years as a missionary in China. At the fiftieth anniversary he stated: "A missionary life is the greatest of all possible lives. If a messenger from God should come and tell me my life would be spared for another fifty years, China should have them all." This is the feeling of every true missionary. He would not exchange places with any man in the world.

We can not be disciples of Christ and stop where we please. Visions received on the way to Damascus carried Paul to all lands and over all seas. Men and churches become decadent unless they have the missionary spirit. The gospel must be universal or nothing. It is no local or provincial thing. Jesus had worlds in his brain and empires on his heart. It is so with his true disciples.

It was quite interesting to me when I compared the multitude of offerings we are taking this year for different places of home work with the few we are taking for foreign work. To strike the balance we can not simply set over against it the offering made for Home Missions, but we must put Church Extension, State Missions, benevolence, educational, and fifty-two local offerings.—B. H. Sealock, Polo, Ill.

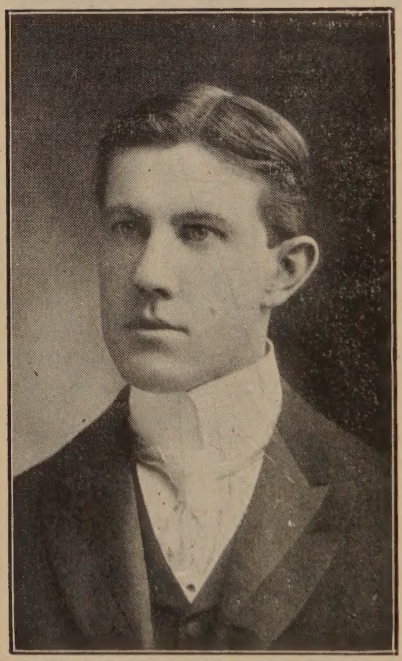
There is no possibility of training the boys and girls as they ought to be trained, without giving them a proper place in the great world movement of the church. They need to enter into the spirit of world-wide conquest. They need to feel the sway of God's great purpose. Give them a part. Every pastor ought to honor God's plans for the race with a Sunday-school educated in Foreign Missions.

A New Macedonian Call.

This boy found a piece of paper and used it for clothing as far as it would go. Dr. Dye says the word "Urgent" represents the need of Africa for more workers. This is as true a call as the one that came to Paul at Troas.

The four-fold purpose of the Student Volunteer Movement is, namely: (1) to lead students to a thorough consideration of the claims of Foreign Missions upon them as a life work; (2) to foster the purpose of all students who decide to become foreign missionaries by helping to guide and

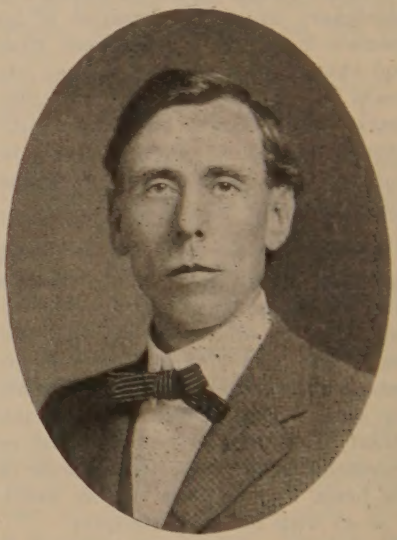
simulate them in mission study and in work for missions; (3) to unite all volunteers in an organized, aggressive movement; (4) to create and maintain an intelligent, sympathetic and active interest in Foreign Missions among the students who are to remain in the home field.



O. W. Lawrence,

Pastor Church, Rock Island, Ill. This church has become a Living-Link in the Foreign Society and will in the future support its own missionary.

Let it be borne in mind that Christianity is by its very nature missionary, progressive, world-embracing; that it would cease to exist if it ceased to be missionary, if it failed to carry out the parting charge of its Founder, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." It is only by sending out the truth that we are able to retain it for ourselves. "Ceasing to share we cease to have, such is the law of love."



Prof. H. T. Sutton, of Cotner University,

Under whose splendid leadership the university and the local church, Bethany, Neb., have been led to provide the support of Mrs. Royal J. Dye, Bolengi, Africa.

Christ is subduing all things to himself. His Spirit is filling and controlling all institutions more and more.

All things grow sweet in Him;
He draws all things into an order fair.
And all the fierce extremes
That beat along time's shore.
Like chidden waves grow mild
And creep to kiss his feet;
For He alone it is that brings
The fading flower of our humanity
To perfect blossoming and fruit.

One of the hopeful signs of the times is that the Christians in India are organizing a missionary society of

their own. This society is to be conducted by Indian men, supported by Indian money, and controlled by Indian management. There are one hundred millions of people in India who are practically outside the range of existing missionary organizations. There is no reason to hope that the missionary societies of the world will be able to do all the work that needs to be done in India. It is gratifying to know that the people of India are undertaking this work themselves.

The Central church of Youngstown, Ohio, is a Living-Link in the Foreign Society, supporting C. S. Weaver, of Osaka, Japan. The church has just rebuilt and installed a beautiful pipe organ, but they have not slighted their missionary offering. W. S. Goode, the pastor, writes: "Of course, we stay in the Living-Link column. More people have given in this offering than in the history of the church. Of course on account of building our new church, individuals in some cases have not been able to give as liberally, but we keep our Living-Link easily and next year will show you something better."

Whenever a church meets to break bread, the missionary offerings should be taken. It matters not how small or how poor the church may be, on no account should the offerings be omitted. No church can afford not to respond according to the ability God has given. The members will have a stronger hold on the truth; they will be brought into closer fellowship with Christ; they will command and compel the respect of those who are without; they will do more for the furtherance of the gospel than they could possibly do if they concentrated all their thought and energy and substance on themselves.

A speaker in England has recently said that the Church of England spends as much on fine feathers as upon Foreign Missions; three times as much went in diamonds as in Foreign Missions; fifty times as much in tobacco, and one hundred and fifty times as much in drink. The Church of England spent in England twice as much in church buildings and furniture as upon Foreign Missions. What is true in England is true in America. The American people spend a hundred dollars for tobacco and one hundred and sixty dollars for drink for every one they give for Foreign Missions.

At a village in Ohio a meeting was held at which an announcement was made that the proceeds of a collection to be taken would be turned over to a missionary fund.

In the audience was a man who was publicly known to oppose Foreign Missions, and who was also suspected of being an agnostic of the deepest dye. An usher in the course of the collection passed this man the box. The other pushed it away with a sneer on his face. A sudden inspiration came to the usher, and, thrusting the box under the fellow's nose, he said:

"Here, take some—it's for the heathen."

Peter Ainslie,

Pastor of the Christian Temple Church, Baltimore, Md. In the future this church will support Miss Edna Dale in China.

The church at Morganfield, Ky., has become a Living Link. Some one asked the pastor, T. T. Roberts, if he did not think the building ought to be enlarged first. He replied that enlargement of the building was not absolutely essential, but that enlargement for the world's redemption was. He launched out in the great essential work of missions, believing that God would bless the unselfishness of the church by enabling them to have the new building when necessary. How many churches put incidental things such as a new pipe organ, or expensive singing first, and the great essential thing, such as providing for the world's redemption, last!

There is a soul culture which comes from giving to the missionary cause which comes from no other source. Benevolence for the church of which one is a member is good in its reflexive results, but the return influence on the soul, that comes from benevolence toward the unblessed way out to the limits of the earth, far surpasses it in this respect. It is possible for a man to be somewhat selfish in giving for his own church. Much of the good of such support is concentric. The church benefits him. He gives for something whose chief beneficence centers in self many times. But the man who gives for world evangelization casts his bread upon the waters. He gives for humanity, trusting God for the returns.

One of our successful preachers writes to the Society as follows: "Tell the preachers to preach Missions if they want an increase in salary. The officers here surprised me this morning with an increase to the extent of $200. Next Sunday will close my fourth year here. In that time the offering for Missions has increased four-fold. My salary will be $600 larger than when I came four years ago. This is the best missionary year to date. If the church continues to increase in its offerings to Missions, there is no telling whereunto my salary will grow. It may be that I will be a millionaire yet. I assure the preachers that experience has proven that devotion to Missions on the part of the church does not hurt their salaries." To be sure, this is not the only reason or a very strong reason; but it serves to meet a popular objection.

Future Citizens of China.

Tuan Fang, the head of the Chinese Imperial Commission to the United States, has said some significant things about the missionaries in China. He is not a Christian, and his tribute is all the more striking because of that. The following are his words spoken at a banquet in New York before a number of representative Americans:

"We take pleasure this evening in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of western civilization into every nook and corner of the empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the west." Tuan Fang is governor of Hu-nan. He has recently given 2,000 taels to the China Inland Mission hospital in Changsha.

In accounting for the marvelously rapid spread of Christianity in the early centuries, Gibbon said, "It became the most sacred duty of the new

convert to diffuse among his friends and relations the inestimable blessings which he had received, and to warn them against a refusal that would be severely punished as a criminal disobedience to the will of a benevolent but all powerful Diety." It should be so now. Churches that have had great ingatherings should make offerings in proportion. Every convert should be made to know that in joining the church he is joining a great Missionary Society. It is for him to help give the gospel to those who are still without it. Our Lord asked his disciples to remember him. He charged them to go into all the world and to preach the gospel to the whole creation. Wherever the bread is broken and the wine is poured out, there prayer should be offered and offerings should be made for the extension of the Kingdom. It matters not how small the company may be or what their circumstances; they should give as the Lord has prospered them. They will be blessed in doing so. Their own faith will be strengthened and they will enter into the joy of their Lord.

FROM THE FRONT.

Frank Garrett reports four baptisms at Nankin, China.

B. L. Kershner reports nine baptisms in Manila. Victorino Francisco has been preaching at Pasay, and recently baptized four there.

Alexander Paul reports four baptisms at Lu Cheo fu, China. There are several inquirers. It is expected that they will be baptized very soon.

D. E. Dannenberg writes as follows: "We often thank our Heavenly Father for leading us out into this field. It is a great privliege to live and labor here."

H. H. Guy: "The work is going on as usual. We had four baptisms at Takinogawa last Sunday. My Sunday evening Bible class is well attended. Mrs. Guy has been working with the women, and there is every prospect of a successful work here."

W. H. Hanna: "During a twelve days' itinerating trip in the north, we baptized five persons, and confirmed the brethren at four different points. Some fourteen towns and Barrios were visited. The sentiment in favor of a genuine heart experience and a godly life is growing, and we shall see the Lord's hand of power ere many days. Nine were baptized in the church at Banban and four at Vintar."

Melvin Menges: "In Matanzas I baptized three men last Friday night, and the mother of two of them on Sunday afternoon. On Sunday evening a young man and his mother made the good confession. They are sober, sensible people, and are likely to go on in obedience. There were ninety-four in the Sunday-school last Sunday. Our audience has never kept up so well during the Carnival Season as this year."

David Rioch: "Twenty-six of our boys in the Orphanage have been buried with the Lord in baptism. We are all greatly rejoiced over this, as several of these were among our oldest boys who had steadily refused to accept Christ. The baptisms were the result of a little revival which sprang up among the boys themselves, followed up by personal work. Thus we see the light of the gospel penetrating and driving back India's darkness."

HARNESS UP FOR CHILDREN'S DAY.

The story is told of a minister who did not know how to harness a horse. The time came when he had to perform that somewhat intricate operation. What did the poor man do but drop the harness down on the barn floor and then undertake to drive his horse into it. You can imagine his success. Some pastors and Sunday-school superintendents think Children's Day will come out all right without any particular preparation. In other words the harness can be laid down on the floor and the Sunday-school driven into it. You will need to put the harness *on*. Not only that, but it will need some adjusting and buckling up. As well attempt to pull a good load with your horse subject to the caprice of an unorganized and unfastened gear, as to expect a successful Children's Day without plan and preparation. We would suggest that if you have not already done so you begin to *harness up*.

In the first place send for the harness. We have it already for you and it is a good one. The exercise, "Arise, Shine!" is unexcelled. The missionary boxes are durable and attractive. The Children's Day number of the "Voice" will be the best yet.

Then put the harness on. Get these boxes into the hands of the children at once. Have every one participate. Take a box yourself and have teachers and officers do likewise. Emphasize the offering; organize Dollar Leagues and Five Dollar Leagues. When the Missionary Voice comes, see that each family has one. Buckle up the harness with plenty of missionary facts, stories, and enthusiasm. Pull the straps to another hole with the great purpose of the day. It is all to help save the lost.

Get the bridle well adjusted. We nearly forgot that. You will need something to steer with. Keep in the middle of the road. Get a good steering committee. Appoint your best person to train the children in the songs and recitations. Put the work in the hands of missionary enthusiasts. If you haven't one person so equipped, appoint a committee, or have each teacher train her own pupils. Have a good group to look after the decorating of the church.

Hitch up. See that everything is buckled, snapped, and tied. Get the whole school either in the harness or in the wagon. Preferably in the harness.

Clear the road. Don't let anything sidetrack Children's Day. Give the boys and girls a clear course. Theirs is the right of "eminent domain." Get the pastor in line. Have the whole day for the Sunday-school. It is the Children's Day. Put the old folks on the back seat. Scatter all *impedimenta*.

Drive! Don't use the lash. It won't be necessary. Hold the lines well in hand and *go!* All that is needed now is direction. You have the right of way, the enthusiasm, and everything. Let the day itself be a

mighty day. Make way for the boys and girls! The crooked will be straight, the rough places smooth, and the mountains brought low. You are on the highway of the King. The angels will look over the battlements of Glory and rejoice when they see the boys and girls harnessed for the evangelization of the world!

THE CHILD IS FATHER OF THE MAN.

Argument is not always successful in breaking down prejudice. Logic is harsh and things are too easily *proven* on both sides. When our people began organized missionary work it aroused fierce contention. There was a legalistic notion that we were breaking over the bounds of scripture teaching. As long as argument alone was used to prove that the opposers were wrong, small headway was gained. Finally, the happy inspiration came to argue less and sing and work more. Children's Day began and the children throughout our brotherhood began to engage in this glad, happy service. What logic and exhortation failed to accomplish the melodies of the little ones attained. Opposition was hushed, bitterness was banished, and the simple, beautiful, presentation of God's love and the world's need by the children won. The Sunday-school children have done far more to establish the missionary spirit in our brotherhood than we have imagined. Hundreds of people will stay away from an announced missionary sermon or offering, who will throng to hear the children sing and speak of world-wide redemption. With the happy song and the sweet childish voice comes the "still small voice of God" with its love and message for all humanity. It is irresistible.

Let us implant in the hearts of the children the unselfishness of world-wide missions. They are to be the church of the future. They are in large measure our educators of to-day. Not only is the Sunday-school which fails to observe Children's Day robbed of a great birthright and privilege, but the church that does not enlist its children in this noble course is injuring itself and building weakly for the future. Enter into the spirit of June. It is the glad new summer time. The time of song and flowers and life. Let the happiness of God's people express itself in the joyous exercise of Children's Day. Let self be forgotten and all hearts and lives go out in unstinted fellowship with our Lord's great work of redeeming the world.

THE SUPREME DAY.

FINIS IDLEMAN.

One feels himself in touch with a new generation only when he enters into hearty co-operation with this supreme day of the year's work. This is the children's age, and the first Sunday in June in the Church of Christ

is the red letter day of the year. No church is rich in the spirit of Christ that does not observe this day, and that church is richest in his name which has the greatest Children's Day; but a great Children's Day depends first on an appreciation of what the children can do; second, on encouragement and helping them to do it; third, the best place in the service of the church given them in which to do it and for a liberal contribution in sustaining their efforts. Children's Day can not be relegated to the Sunday-school hour. It ought to consume the entire day, and parents, officers, and pastor should sit at their feet and learn again how to become as a little child and enter into the kingdom.

Paris, Ill.

THE SUNDAY-SCHOOL AND MISSIONS.

ARCHIBALD MCLEAN.

Miss Brain has well said that "of all the organizations within the church, none offers so promising a field for the fostering of missionary interest and prosecuting missionary work as the Sunday-school." John R. Mott, speaking of the Sunday-school, said: "It is in some respects the largest undeveloped resource of the church." Here there are many millions meeting every week for the one purpose of studying the word of God. The Bible is, as is well known, a missionary book. The salvation of the whole world through Jesus Christ, is its central theme. This is true of the Old Testament and of the New. The Sunday-school is, therefore, the logical place for the creation and for the development of missionary interest and enthusiasm.

Almost every lesson in the year has missionary significance. An intelligent teacher who is in sympathy with Missions, will see this at once, and in teaching the lessons will bring out and apply this truth. Missionary facts and missionary illustrations can be given to make the lesson attractive and impressive. In addition to a good knowledge of the map of Palestine and the map showing Paul's missionary travels, the teacher should be familiar with the map of the world, and with the travels of modern missionaries. This will throw much light on the lesson and make it real to the pupils. The late Mr. B. F. Jacobs said, "The Sunday-school teacher who is not a missionary worker is out of place." No one can teach the whole counsel of God and not teach Missions. No one is qualified to teach at all who is either opposed to Missions or indifferent to Missions. The pupils have as much right to be taught the truth relating to the evangelization of the world as those who attend the day school have a right to be taught the truth about grammar or mathematics or history.

In many Sunday-schools provision is made for the education of the children in all that relates to Missions. In some there is a quarterly mis-

sionary lesson. This is in place of the quarterly review. In others there is a missionary lesson each month. Ten or fifteen minutes are given to a lesson that is supplemental to the regular lesson of the day. In this way the subject is brought to the attention of the school twelve times in a year. There are twelve missionary collections. This is in addition to the work done on Children's Day. The collection helps to permanently engrave the truth upon the minds and hearts of all. Every Methodist Episcopal Sunday-school is a missionary society. The Methodist Episcopal Sunday-schools give about $400,000 a year for Missions. The Sunday-schools of the Protestant Episcopal church give considerably over $100,000. Our own schools gave last year $61,000. Since 1881 they have given $577,484. The Foreign Society never could have done the work it has done without the assistance of the schools.

It should be borne in mind that there are in the churches in our fellowship 9,477 Sunday-schools. Every school should have some share in the work of giving the gospel to those who have it not. It is a great wrong done the pupils to deprive them of the privilege and profit of aiding as they are able. It matters not how small the school is, it needs to feel that it is part of the Lord's grand army of conquest. It needs the consciousness that it is doing something to redeem the world. Not only so, but a great injury is done to the Society. Its revenues are cut down, and because they are, all its work is hindered. Moreover, the supply of missionaries is less than it would be if the youth were taught the truth of the word of God relating to this cause.

ALTRUISM IN THE SUNDAY-SCHOOL.

JOHN FRANKLIN GOUCHER.

The question may arise, "will not training the child to give for the maintenance of his Sunday-school meet the requirement of his nature as well as giving to world movements as represented in Missions?" It will not. It is necessary to eradicate the selfishness of the human heart by establishing habits of benevolence. For the child to be taught to give primarily to anything which centers in himself, or to anything to which his personal relation is the determining factor, or to give simply to relieve his church of its duty to give, rather than to supplement the giving of the church that it may enlarge its work, is to strengthen the principles of selfishness. If the giving of the child to Christian activities is solely or predominantly for work in his own country, in his own state, city, community, or to the expenses of his own church or Sunday-school, that is, if he is trained to give primarily to or for anything where the motive or the gift is determined by his personal relation to it, so that the circles of reflex in-

fluence are concentric in himself, it establishes a trend from without inward, and has a positive tendency to strengthen selfishness.

Upon the other hand, if he sees the need of the world of sin, abroad and at home, and heeds Christ's commission, "go ye into all the world," reaching outward in sympathy for those who know not God's love, giving that they may know God, such actions will lead his developing mind past personal relations to sympathize with "the uttermost parts of the earth," and his vision and his heart will become enlarged. This kind of giving transforms him from a circumscribed, self-centered provincial into the broad-minded large-hearted citizen of the kingdom, interested in whatever interests humanity; it places him in league with the forces which, anchored in both eternities, make for righteousness, and identifies him with God. Such a one is in training for the dominion to which we all are called and has entered into joint heirship with Jesus Christ, in the labor and glory of His eternal kingdom.

The giving of money in the Sunday-school, by the scholars, fulfills its proper functions only when it is given as an act of worship and when the training of the scholar in benevolence is regarded as a part of the educational work of the school. In order that the giving of money should be a training in benevolence, it must first of all be for benevolence. Contributions for the expenses of the Sunday-school by those who are to receive the direct benefits of their own gifts, are not acts of benevolence. In fact, for the church to pay the expense of its own Sunday-school is no more an act of benevolence than it is for a father to pay his family's living or educational expenses.

The church should provide for the expense of its own Sunday-school, and let the children and youth have the culture-influence, the character developing privilege of contributing to the world's evangelization. The aim in Sunday-school giving should be to cultivate genuine, unselfish, thoughtful, habits of giving, that is, true benevolence directed by an enlightened conscience and an intelligent sympathy. The object should be made humanly interesting, thoroughly worth while, so defined and so presented as to convince the giver of its real need and his obligation to help, and thus secure his personal sacrifice through his sense of duty and his awakened interest in the object. It is better, therefore, that the child should earn what he gives, or takes it from his personal allowance, even if it is only one cent a week, and give it regularly through the fifty-two weeks of the year, and by remembering the object and his duty, and repeating the action with personal sacrifice, establish a habit of helpfulness, than to beg or secure in any other way ever so large a sum for the same object, to be given with pride or forgetful indifference to his personal obligation. What is wanted from the child is self-interpretation, manifested by

regularly repeated acts of benevolence, accompanied by prayer and sacrifice, secured by aroused and sustained interest.

The perception of need and the desire to help are essentials. To arouse emotions which produce no effect in conduct is a serious pedagogical mistake. God hath joined together principles and personality. "What God hath joined together let no man put asunder." Knowledge, sympathy, obligation and self-interpretation should never be divorced. The activity of childhood is proverbial. Children learn by doing. Doing forms habits. Habits constitute character. Character is destiny. Habits cover modes of action, and states of being, and habits set early in life. Where anything is growing, formation is a thousand times more valuable than subsequent reformation.

The function of the Sunday-school is to grow souls possessed by Christ's passion to win souls. It should be keyed to the purpose of giving the gospel to every creature. If it should provide for its scholars such instruction, that as church members they will possess a knowledge of the divine purpose and the world's need, have a deep conviction of their obligation, and be truly spiritual and thoroughly consecrated in person and possessions, what a mighty impulse would come to the Kingdom.

Baltimore, Md.

Our Jubilee Hymn.

Mark Wayne Williams.

Jubilee! God's church is breaking
From the fetters of man's making,
And to Christly freedom waking,—
Love and unity!

Long has fellowship fast slumbered;
Long have strife and faction cumbered;
Let our evil days be numbered:
Sound thy jubilee!

Bring to pass thy garden vision;
Save the church from the derision
And the shame of her division:
Sound thy jubilee!

May we, round thy cross uniting,
Strong in comradeship, be fighting
Age-long ills that cry for righting:
Sound thy jubilee!

Jubilee! thy isles shall hear it!
Satan's shrinking host shall fear it!
Fill the whole earth with thy Spirit,—
Love and unity!

Swell the rising chorus,
Jesus, rule thou o'er us;
Thy word divine, effulgent sign,
Shall flame its way before us.
Ever may thy Spirit leading
Flash the truth to minds unheeding,
Make us hear the Savior pleading,—
"May they all be one."

FROM THE MISSIONARIES.

CHINA.

Needed—A Medical Missionary.

D. E. Dannenberg, South Tung Chow.

Since our arrival here on November 1, 1905, we have not seen a foreigner except James Ware twice. We are well and happy, working away at the language and telling the gospel story as we are able in the street chapel and in the houses. As we have opportunity, we sell Scriptures and tracts on the streets. We are well known in the city, and the people are very friendly. Last month we dispensed a little medicine to several sick people. Amongst them was a woman with an abscess on her breast. We dressed and lanced it, and in a few days she was quite well. She showed her gratitude by presenting us with about thirty eggs. In a few days we expect to rent a street chapel in Ru Kao. This is thirty miles to the north, larger than Tung Chow, and they have no missionary. There are several other cities besides all the little towns and villages in our district which should be entered. We have written you about a medical missionary. We sorely need him, as well as other evangelists as soon as they can be found. The harvest is great, but the laborers are few, practically none in this whole region.

An Idol Procession.

James Ware.

On my last visit to the island of Tsungming I landed on the day of the festival of "All Souls," when the chief god of every city is carried in procession throughout his spiritual prefecture. At the close of the procession an immense quantity of paper money is burned before an extemporized altar for the benefit of, and to propitiate, the hordes of destitute spirits, those who have no descendants to care for them, and who are consequently believed to infest people's houses, poisoning their food and bringing about all kinds of calamities. The god is placed before the altar to distribute the wealth equitably among the hungry ghosts and demons, and so to prevent a rush.

The procession at Tsungming appeared in view just as I landed. The idol's chair was carried by lusty fellows dressed as lictors and executioners, and it was followed by a vast concourse of people dressed as criminals and wearing the self-imposed criminal collar and handcuffs. Crowds of these people filled every available empty space along the line of travel, who, as the idol was carried past, would prostrate themselves before it, hoping to attract its attention and so to receive its compassion. There was not much reverence apparent on the part of the crowds, for as soon as worshipers rose to their feet, there was a general laugh at their expense, and they would haste to rid themselves of their criminal vestments.

Before leaving Shanghai I had received a supply of excellent tracts such as "God's Method of Forgiving Sin;" "Why did Jesus die?" "What does the Resurrection of Jesus prove?" Of these we distributed some four hundred among the "sinners" in the procession.

Heathenism in China.

W. R. Hunt.

Instances occur now and then that show the hold that heathenism has, not only on the masses of the people, but also upon the so-called elite of the empire. It is said in the native papers that the daughter of the governor of Honan died. She was in love with a famous actor, and pined away and died because she could not marry him. The father determined that the

favorite slave girl should accompany her into the nether world. With this purpose in mind he ordered his bodyguard to beat her to death. She pleaded to be allowed to commit suicide with opium or some other poison. The governor said that could not be, because if she committed suicide she would not be free to attend her mistress. The paper stated that the governor became so enraged because the girl died so slowly, that he himself finished the ghastly deed. This is worse than the Canton viceroy's drinking the blood of a decapitated bandit. It shows what savage instincts linger in the minds of some high Chinese officials.

Chinese Feasts.

Justin E. Brown.

The Chinese New-Year season has been on now for a month, and that means, along with the stoppage of business for more or less of that time, and a general holiday and gala season for the whole nation, the giving and receiving of an almost unbroken series of feasts. Lu Cheo fu is famous even in China for her feasts, or at least for the extent to which they are given to foreigners, and this year she has broken her own record. At the height of the season we were called upon to attend six in four days. One feature that made these unusually unusual, was the fact that they were all foreign style with one exception. Not only did this make them more enjoyable to us, for the genuine Chinese feast is a terror to the uninitiated foreigner, but it was significant as indicating the change in attitude toward men and things foreign.

It is easy for the reader at home to read too much into this event. The fact that we are invited to a feast does not necessarily mean that the man inviting us is reaching out for the gospel of Christ. It is more likely to mean that he has an ax to grind in the way of desiring the influence of the foreigner in a lawsuit, perhaps. Yet I believe the most cynical will admit that it gives evidence of a marked change of feeling toward us on the part of the Chinese. Only a few years ago it was hardly a common thing for missionaries to be feasted by the first families in their city, certainly not that those feasts should be such as they might be given at home as a mark of special honor, and they should regularly be assigned the seats of honor. All this we have experienced, not once but almost a dozen times, in the past weeks.

We could wish that the Chinese might express their growing friendliness towards the Western world in some way other than by adopting our articles of food; yet we are grateful for even this: for it means a changing frame of mind towards all things foreign. In course of time, with their growing power of appreciation, they will come to accept even the Pearl of greatest price, the faith of Christ.

Lu Cheo fu.

A Day with Doctor Macklin.

Dr. Paul Wakefield.

We had gotten into Nanking Saturday morning. Dr. Macklin was the happiest man in town. He had been back in the Chinese section of the boat coming up from Shanghai talking to the natives. He found some old acquaintances, and while they were glad to see him, he was more glad to see them. He wore his broadest smile and talked to them by the hour.

We could hardly wait to see the hospital. We had talked of it and the work all the way over. I was anxious to see how things were. We came up to the Drum Tower early; the school boys were all out to meet the doctor; and beyond the arch I saw first the hospital.

Monday it was opened up, and by Tuesday there were several cases. I saw the doctor Tuesday early. He greeted me with, "Let us be joyful,"

to which I agreed, and asked me over to see an operation. I got around about nine o'clock and found four operations. I began to get an idea of surgery in China. One was an eye, one the stump leg from a bound foot, the feet both fallen off; one was a fistula, and one was an ear case, a great running opening—the ear was gone. Besides there were any number of common skin diseases and dispensary cases. That morning in four hours he handled the cases of four different specialists, besides the usual prescribing for common ills.

Imagine the nerve required. From cataract, to ear, to pus cases, to skin, to general medicine, in four hours! Nor is that all. He runs his own hospital; has to see personally to his own sterilization, preparing instruments and dressings, and when the work of operating is over he has to turn nurse and see to all serious cases himself, or in cases not so serious give careful complete directions. More, he has to see that the hospital is kept clean and in order, the floors swept and scrubbed and the beds kept in shape and the dressings changed.

Small wonder that at two o'clock he gets on his horse and rides away to the country. That day we went over beyond "Purple Mountain." It was beautiful. All was so quiet except where were the little groups of Chinese farmhouses. Many of the people say, "Ah, Ma sein seng (Dr. Macklin's Chinese name) has come again." And they talk to him and ask him questions. Finally at a little village teahouse we stop and have some tea. The farmers come around and ask questions, and then he begins to talk. He quotes one or two of their proverbs—that always pleases; then he gives a proverb of Solomon—that interests; then he talks to them of the Better Life, and they do not forget. Their world is brighter. We come home across fields, around the mountain.

We must ride hard, for it is getting late and the way is long. It is long after dark when we come to the Drum Tower again. We are tired. And the doctor has done his day's work.

Nanking, China.

AFRICA.

From the Jungle.

Mrs. R. J. Dye.

One of our native evangelists lately returned from a two months' trip inland from Bolengi, and in reporting his work told this experience. One day he was visiting from house to house, when he heard his name called, and, thinking some one was desirous of being taught, went immediately. He saw a man sitting inside his hut with a native razor in his hand and a hammer on the ground. On seeing the evangelist, he began thus: "Do you see that hammer? That is my god; with it I make knives and spears, with which I kill animals, which I eat and thereby have life. You come to teach of your God, but that is mine which provides me life." So, thinking he had cornered the evangelist, he awaited his answer, which was not long in coming. Picking up the hammer and carefully examining it, he casually asked if his god created itself. The man said, "O no, a friend had made it." The evangelist asked who created the friend, and he was obliged to say that the mysterious Creator in the skies had, to which the evangelist replied that God, the only God, in Heaven was our God, who had no Creator, but himself created all things.

Going to another village, Bongonde, they heard that a resident there who was ill had sent to Ifeko, one day's journey, to get a medicine man. He came and said he must have a dog to begin with. The dog was brought. Then he said: "The medicine is in the forest, but I will sit down here and diagnose your case for a few days,

Mrs. R. J. Dye's School in Bolengi, on the Congo. A teacher is greatly needed for this school.

hen go and get the medicine." The atient was afflicted with dropsy, vhich the witch-doctor claimed he ould soon cure, and he would become s slim as his finger. On the third ay the medicine man himself was aken suddenly ill with pneumonia, nd word was sent to his home. The same day the dog given him to begin his charms went into a fit. The messenger who carried the news to the witch-doctor's family brought back tidings that one of his wives had suddenly died. The people said: "His wife is dead and the dog sick, but he will recover because he has strong

charms." The evangelists, who had been called in consultation, declared they had no medicine for pneumonia, and that all they who followed the heathen deceits and practices of the witch-doctors would soon all die in their sins. It was time for them to drop all that and seek after the truth which is revealed to them through Christ the Son of God. The people agreed that this was true teaching. A few days after the evangelists departed word came that the witch-doctor himself was dead. So was set before them that day "Life and good, and death and evil."

Arrival at Bolengi.

A. F. Hensey.

I arrived at Bolengi January 31st, after a journey of three and a half months. You can guess that I was glad to get "home" once more. Dr. Dye had the native church drawn up on the shore with the station people. It was a pretty sight, for many of them were dressed in white. There was the green slope of the hill for a background and the American flag floating overhead. As the "Livingstone" neared the shore, they all sang the Doxology.

Mrs. Dye is still in bed, not being able to sit up yet, but the doctor is very hopeful. You can judge that in the circumstances they were glad to see me. The natives also seem glad that I have come, and have given me many a cheery "O leko."

The interest in the evangelistic work continues. There were three baptisms at the church yesterday, despite the rain. Many are waiting and longing for baptism. Encouraging reports come from all the districts occupied by our evangelists, except that on account of the palaver with the Commissaire regarding evangelists preaching in the district of the Bosira being still unsettled, that portion of the work is at a stand-still. The State is at least tolerant, if not favorable, to our work in the other districts.

I can see already how much we need a printing-press, for we have but one hymn book for a service where three hundred people gather, and only the Gospel of Mark in our own tongue. We are confident that if we had a press we could not only be teaching many of the young men of the station a useful trade, but could soon give the native church the New Testament in their own tongue. At present whatever translations are printed have to be sent over three hundred miles up the river, and the prices for printing are extremely high. From what Dr. Dye has told you of the number of people within reach of the mission, you can appreciate how badly literature is needed.

Dr. and Mrs. Dye are very thoughtful for my comfort, and are striving to help me to a quick knowledge of the situation. I am sure we shall have splendid fellowship in the work.

Mrs. Dye's sickness has meant the suspension of the school, and it is likely to be many months before it can be resumed. I think the committee should begin to seek another physician for here at once, for Mrs. Dye's health may make it necessary for Dr. Dye to go home at any time. I hope the committee knows what that means. He is the only doctor on the upper river, and the nearest one on the lower river is at Matadi. I know nothing about medicine. So you can see that besides what it would mean for our work here, what it means to us personally. I hope we shall come to no such crisis, but such a possibility should be taken under consideration at home.

Of all the mission stations I have seen, Bolengi is by far the most beautiful. It has a large variety of fruits and vegetables. Also it is just high enough above the river to be healthy.

INDIA.

A Growing Church.

C. E. Benlehr.

The church of India is a growing church. In a little more than twenty years our force of four workers has grown to more than fifty, and a foundation has been laid well for future work. There are more than 1,000 Indian Christian converts connected with the Church of Christ to-day. Dr. Mansell, of the Methodist Episcopal Church, said: "I have been in India forty years, and I have seen the work of the Methodist mission grow from 150 to more than 150,000." There is no reason why our work with constant effort should not surpass that record of increase, because prejudice against the Christian religion is decreasing and many are looking for salvation elsewhere than in the religions of India.

THE PHILIPPINES.

Persecution Under the Flag.

Hermon P. Williams.

The work here is very driving. I made a hundred mile trip last week, visiting four of the towns and calling at Laoag to secure a lawyer for our preacher, who has been indicted in Sinait for preaching the truth. While I was preaching at the latter place the house was stoned. Five more were baptized in Sinait. We are having a season of smallpox in Vigan.

The Medical Work.

Dr. C. L. Pickett, Laoag.

The total treatments for the last month were 479; patients treated, 374; new patients, 139; out-calls answered, 47; outside towns visited, 5. The amount of money raised from medicine and professional services amounted to $265.70. We dispense many medicines on a very small margin, and some on no margin at all. We are working on the principle, however, that reasonable people are willing to pay a reasonable price for an article or for a service, if only they get value received. I am happy to say that so far we have not been disappointed with these people. We have many book accounts and we are not pushing collections, yet the people pay well considering everything, and we have no fault to find.

Now.

W. H. Hanna.

The Prince of Darkness, with consummate wisdom, has placed the three generals, Ignorance, Formalism, and Superstition, in command of the Philippines, and has so blended right and wrong, truth and error, that many who might be expected to be on the Lord's side are found behind the intrenchments of the devil, fighting his battle right loyally. We, who because of the paucity of our numbers, have been able to do only a little skirmishing, cry mightily unto God and men for reinforcements. We call now and want the assistance NOW.

The flood-tide of opportunity is now here. The enemy is somewhat disorganized. There have been defections from his camp. Revolts against the generals have occurred. The enemy also has called for aid and has received it. Whether they shall be able to reorganize the forces, unify them and make their position invincible before the few soldiers of the Lord Jesus are made mighty, by such increase of numbers as to admit of successful operation, remains to be seen. The Captain of our salvation stands ready to lead us. Indeed he has accomplished no mean results with the few at his command. He could and would lead thousands as well as the hundred now here. It would be but a small matter, compared with the need, if a hundred men

were to come to these islands this year to wield the sword of the Spirit.

Men need to wake up to the importance of the word, now. There is no giving of means to help God's kingdom after this life is ended. There is no going on errands of mercy nor on missionary tours after our departure from the body. Now is the accepted time to go into all the world. Now is the season for churches, directed by the Holy Spirit, to separate certain of their number that they may go unto the heathen. Now is the hour in which the signs of faith, repentance and godliness shall follow the preaching of the sent. Now is the time for the hosts of righteousness to embrace a God-given opportunity and gain a glorious victory in the islands of the sea. NOW.

Laoag, P. I.

JAPAN.

A Glimpse of Our Home in Japan.

The house which we call home has sheltered heathenism for more than a hundred years. Its walls have looked down upon many who stood with heads bowed and hands uplifted in pagan prayer. In our dining-room is a god-shelf six inches wide and two feet long, about six feet from the floor. Behind this two doors open almost to the ceiling into a sort of closet, built in the wall, where the gods are kept. Any number may be placed there, but those usually found are the seven gods of happiness, god of the sea, fish-market, and commerce in general; the rice god, whose shrines are seen everywhere, and especially in the rice fields; the god of wealth, and the god of bright light. A new god is purchased every year, and when the closet is full the oldest ones are thrown into the river or sea.

The fox is the symbol of shrewdness, wisdom, and cunning, and often hypnotizes people. The victim is said to have fox possession.

When one approaches to worship here, he rings the tiny bell which hangs from the shelf, and claps his hands to waken the god. Then he prays for any who are sick, or drink to excess, of the members of the family, or those who have gone to war, also that the war may soon be over. But for the most part his prayers will be for the health of the body.

Those of the sect Shigonshu, repeat the words:

"namu ami da butsu,"

or the shorter form,

"nama da, nama da," etc.

The sect called Hokekyo say,

"Mamu myo, ho renge kyo."

They think there is great virtue in repeating these formulas one hundred times, and that an answer will be sure to come.

In the next room is another closet about four feet from the floor, but without a shelf in front. Here the household gods are kept and every time rice is boiled or a feast is prepared some is offered here. Shintoists offer fish, but the Buddhists do not, of course, for they abstain from meat.

If a member of the family dies, a tablet bearing his name is placed here with food and flowers. On the anniversary of that death every month fresh food and flowers are offered in the morning and removed at night. This is required of relatives for fifty years.

This place of worship is called hotoke, which means a place of saint-hood. Before it the worshiper stands with hands before his face and rubs his palms together. By a process known to the priests, including visits to the temple, fasting and the offering of sufficient money, one may be proclaimed hotoke or sinless.

In two other rooms are tokonoma, offsets about two feet deep in the wall from ceiling to floor. Here on ordi-

Mr. and Mrs. P. A. Davey,

Tokyo, Japan.

They were recently married in Australia, which is their native land. Mr. avey has served one term of six years in Japan. Mrs. Davey is a consecrated oman and an accomplished musician. They sailed from San Francisco for apan on the S. S. Mongolia, April 25th.

ary occasions are placed flowers, akimono, hanging pictures, and ronze ornaments. On New Year's ay, however, either three or five akes of mochi (boiled glutinous rice eaten in a mortar) and the ancestral ablets are placed here. Among the apanese flowers are arranged not in usters of many blossoms as with us. ather those who have studied the t try to use three stalks or clusters, acing them so that the upper blos- m may represent heaven, the next e earth, and the lower one man.

A tiny temple erected long ago in e extreme southwestern corner of e garden stands in memory of an ncestor who died a glorious death nd has since been worshiped as a ero. Here the family come, espe- ally on New Year's Day, to perform remonies of worship. It is in every spect a miniature temple, with arch nd doorway where the bell is hung. l these places of worship face the east, and the worshipers look toward the west.

These are the principal evidences of heathenism in our house. May we, His messengers, who dwell there, teach by word and deed the Better Way and the True God.—Virginia Stewart Erskine, Akita.

A New Sunday-School.

Rose Armbruster, Tokio.

Since writing you last I have started a Sunday-school in my home for the neighborhood children. At first only girls came, fifteen to eighteen of them, but a couple of weeks ago I spoke to a group of boys in the street and told them of the Sunday-school. Since then we have had more boys than girls. Last Sunday seventeen boys came, most of them over twelve years of age, and two of them quite young men. I told them about the Church services at Suido Cho, and they went

on Sunday night. The women's meetings in the home are doing pretty well. Two of the girls from the Woman's College are doing the teaching. This neighborhood seems a fine place for work. The people are not in the least hostile and seem ready to listen.

Two of my girls leave me at the end of this month, but I am expecting two others to take their place. I feel that to have a few girls living with a missionary who can look after them carefully is equal to running a big school. They need the close supervision that one would give in a big school. I think most missionaries feel that way. So we shall not be sorry to have the Woman's College a small school. It pays in the long run.

The little charity primary school is doing well, but is so crowded. There are fifty-three in a room thirty feet by twelve feet, and seven feet high.

CUBA.

Our First Protracted Meeting.

Melvin Menges.

We have just experienced our firs protracted meeting in Cuba. We d cided to try it for a week, and aske Angel Godinez to come over fro Havana and do the preaching. H came on Sunday, and preached in th evening to a large audience. At th close of the sermon there were seve teen confessions of faith in Jesu These were mostly from the Sunda school and others whom we have bee preparing for some time. The su ceeding nights resulted in deeper i terest and in increased attendanc We had intended to close on Frida night, but the interest was so gre that we decided to continue over Sa urday and Sunday. There were fort confessions in all. Although not mo than half will probably be baptize we count it a great success.

Miss Bertha Clawson and her Class of Red Cross Hospital Nurses at Osak Japan. Mrs. Weaver stands in the center.

ITEMS OF INTEREST.

The World's Fifth Sunday-school Convention will be held in the city of Rome, May 20-23, 1907.

The year 1906 is the centennial of the American foreign missionary enterprise, which began with the memorable Haystack Prayer Meeting at Williams College in 1806.

In less than a year 125,000 Mission Study books have been sold and used by students in some 400 colleges in this country. This is a certain sign of a larger missionary interest.

It is said there are about 8,000 Chinese students in the schools of Japan. This is an additional reason why the Gospel should be firmly planted in that land. Everything indicates that Japan is to be the light house of all the East.

Recently no less than 1,000 business men belonging to the United Presbyterian Church held a three days' convention in Pittsburg, which resulted in the organization of a Men's League to be made up of persons who will take some active part in the work of the church. One special object in view is to raise the general average contributions for Foreign Missions from two dollars per member to eight dollars per member. This is an inspiring undertaking. How long, O how long, will our people be in reaching one dollar per member!

The Methodist Episcopal Church and the Methodist Episcopal Church, South, in Japan have united, and the new body will be known as the Methodist Episcopal Church of Japan. The united church will start with 100 American missionaries, 75 Japanese preachers, 7,000 members, 39 schools and colleges with 3,966 pupils, and a publishing house worth about $200,000. The friends of missions rejoice over every token of Christian union in this and other lands.

The Congregational churches in Japan are the most forward in practical self-support. It has an independent Japanese Mission Board, which has raised $3,500 a year for several years. It will attempt to raise $4,500 a year during the next three years and $5,500 four years hence. It has now about forty churches under its care with which the missionaries have no connection. The American Board has promised the Japanese Board a sum or a grant of $3,000, to be paid at the choice of the Japanese Board, which sum will be the final grant in aid to that body. The sums mentioned above as raised by the Japanese are solely from Japanese sources.

OUR FORUM.

Apportionment Too Small.

I inclose you herewith a draft for $17.25, which is our offering to foreign missions. You see I did not know what I was talking about when I said our apportionment was too large, did I? I have about begun to think that you will get from people about what you expect to get. If you expect only small things you will get only small things, but if you expect large gifts you will get them. After I wrote you that I thought the apportionment was too high I felt ashamed

of myself and went to work to raise the $15, with the above result.

Yours, Will J. Senter.
Stillwell, I. T.

A Church with Vision.

With a glad heart I am sending you to-day $100 for Foreign Missions, the offering from the Southside church, Lexington. Please note the steps of our progress: 1904, $42; 1905, $80.70; 1906, $100. The first milestone towards the Living-Link has been passed. We are talking now of registering our passage of the second milestone in 1907. And in 1909 we expect to be Living-Links. A. P. Finley.
Lexington, Ky.

Do Foreign Missions Pay?

Missions pay in dollars and cents because standards of living are raised and markets are created for the products of civilized lands. Naked savages dwelling in huts or caves, feeding on Nature's bounty and using only the crude implements of their own unskilled workmanship are changed to clothed Christians living in houses, tilling the soil and conquering time and space with tools of our manufacture. Markets are opened and enlarged, and for every dollar spent on missions one hundred dollars come back through the channels of commerce.

Missions pay in the broadened vision, the deeper sympathy, the intensified zeal, the renewed activity and the quickened life of the church at home. Only those churches that are missionary are alive and growing. Only such are molding character and fitting souls for God's glorious presence. To save a dying church in America, begin preaching Christ through that church in India or Africa.

The gospel found the ancient Saxons as degraded as any people. It made us what we are. It came to us by foreign missionaries. What it did for us it can and will do for an people. R. E. Rosenstein.
Bartlesville, Ind. Ter.

How We Trebled Our Apportionmen

A somewhat novel experiment re sulted in a greatly increased offerin at the First Church, East Liverpoo Ohio. Twenty-five copies of the Mi sionary Intelligencer were handed t as many families the first Sunday i February, with the request that a members of the family read it an come to the parsonage on Friday eve ing. A large number accepted the in vitation. The evening was spent i a free and easy way, partly social an partly educational. They were en couraged to read aloud such items i the Intelligencer as especially im pressed them. Other brief article were read and commented upon. A free conversation was indulged in re garding missions and missionaries No pledges were asked; no pressur was used. In this way some fift people were reached. The same In telligencers were handed to anothe group of families the following Sun day, with the same request and inv tation. This was continued until th whole church was practically covered Sermons were preached treating th work of missions from the spiritua standpoint, placing the matter of giv ing upon the high plane of privilege The week before the offering an en velope was mailed to each family, con taining a leaflet, a personal lette from the pastor, and a missionary en velope for each member of the family each one's name being written on th envelope. The offering resulted i multiplying our apportionment b three. One encouraging feature wa the large number of people takin part, there being as many givers a there were dollars. The method an the results were highly satisfactory The evenings spent together were so cially enjoyable, and brought pasto

and people into closer touch with each other. The church has had a great uplift. It is easier to do large things than small things. E. P. Wise.

East Liverpool, O.

The Relation of the State Secretary to all Missionary Enterprises.

A. Linkletter, Cor. Sec'y for W. Va.

This article from a Corresponding Secretary of eleven years' experience is to call attention to the relation of Foreign Missions to Home. This is the most vital problem in the work of the churches. Some have thought that a church may or may not observe offerings for Foreign or Home Missions. This is a mistake, as it places the question along with matters of expediency. The missionary problem is vital to the life of the church. If the life of the congregation is at low ebb, spiritually, you have to give it a missionary tonic. If a church has not kept active along all missionary lines, it will die. As action is essential to life, so is a missionary spirit to the life of the congregation. If you see a man without action, you say he is either sick, asleep, or dead. So with the church in relation to missionary co-operation. In some congregations new converts commence their furlough after baptism. In live churches the new members are put to work along all lines of activity. They are charged, as were the apostles, to be witnesses in Jerusalem and Judea and Samaria and to the uttermost parts of the earth.

The State Secretary must feel that while he represents the interests of his state, he must teach that all missions are fundamental to the life of the church, and that giving for all missions will have a reflex influence on the life of every local congregation within his state.

We have made a demonstration in West Virginia. The growth of Foreign helps Home, and the development of the Home will help every missionary enterprise. In 1898 the report made at Wellsburg showed $712.78 for Foreign; General Home and State, $1,000; Church Extension, $200. In 1904 at Bethany our report was $2,145,-45 for Foreign; General Home and State, $2,233.53, and Church Extension about held its own. In 1898 Foreign, General Home, State and Church Extension footed up a total of a little over $1,900. At Bethany, six years later, the total was $4,500.

The $1,900 represented twenty-eight years of work for State Missions, and the $4,500 represented the rapid growth that was made when all missions were pushed by the State Secretary. And yet these figures only represent the advance in giving. But if a stranger would come into our State and see the consecration of our pastors, the spiritual growth of our membership, and the harmony which has been brought between State Secretary and pastors and membership, then he would be face to face with the reflex influence of missions, and the effect that it has on church life. We hope these facts will help all our State Secretaries to see that when we increase the missionary spirit, all missions will be helped.

SUNDAY-SCHOOL DEPARTMENT.

What the Superintendents are Saying About Children's Day.

"We want to double our offering for 1906."—J. G. Halladay, Norfolk, Va.

"Sail ahead, the wind is blowing your way."—Frank Talmage, LeMoyne, Pa.

"Count on our Sunday-school doing

its duty."—B. C. Geerlin, Arkansas City, Kans.

"What is our apportionment? We will raise it."—B. F. Scantland, Robards, Ky.

"Children's Day is the best day of the year in our Sunday-school."—E. B. Hook, Augusta, Ga.

"Sunday-school raised $50 for 1905; for 1906 we are out for $100."—A. C. Singleton, North Yakima, Wash.

"May God speed the good work and bless you is my prayer, for Jesus' sake."—Thos. Norris, Salt Lick, Ky.

"Gave $250 last year; do n't want to drop back. Will start early and work hard."—W. O. Hinton, Paris, Ky.

"Yours for the greatest offering in the history of the Sunday-school work."—Dr. W. H. Vincent, Red Oak, Ia.

"I do pray that the good Lord will put it into the hearts of the people to raise $75,000."—Isaac Sheriff, Sibley, Mo.

"Hope that all our schools will observe Children's Day and have a large offering."—Ida M. Delaney, Winchester, Ky.

"Our old church building worn out—in middle of building campaign, but will do our best."—E. B. Criley, Ottumwa, Ia.

"Ours is a very small school, but the interest is growing and we will do all we can."—Oscar N. Petree, Germantown, North Carolina.

"We appreciate the great need of this work, and our school is in hearty accord with this movement."—J. M. Bennington, Ritzville, Wash.

"We have decided to reach at least $250 in our school by Children's Day. I think we will have no trouble in doing it."—W. S. Goode, Youngstown, Ohio.

"Ours is a union school, but send the supplies you think we need, and we will do what we can for Foreign Missions."—Lura M. Noble, Spencer, Mich.

"School is growing, largest attendance yesterday in history of school. Yours for more than our share of the $75,000."—Dudley Eshelman, Tacoma, Wash.

"God bless the Foreign Christian Missionary Society, and may the schools go forth to greater things in the name of the Master."—J. I. Foster, Ada, Mich.

"Our school is missionary heart and soul, and you can depend on our hearty co-operation in every way possible in your great work."—J. W. Brown, Georgetown, Ky.

"And a Little Child Shall Lead Them."

Little Lily Binkley, a lovely child of four summers whose death occurred in this city May 24th, set an example of missionary giving that older ones would do well to follow. "And a little child shall lead them." Little Lily was a member of the infant class of the Fifth Avenue Christian Church and had been taught the meaning and love of missionary work by her consecrated teacher, whom she loved very devotedly. Even after she was too sick to attend she begged to be taken to Sunday-school. In the preparation for Children's Day Lily began to collect small coins for her missionary offering, and on receiving one from a friend, she said: "I won't spend this for 'tanny.' I will send it to the little children that do n't know about Jesus." She placed the money in a small purse (a Christmas gift to her) and through her sickness of six weeks kept it, most of the time, in her hand. There had been nothing said to her of death, but she seemed to realize she was going, for about three hours before she passed away she looked up at her mother, and holding out the purse said, "Give this to my Sunday-school teacher for mission

ary day," and in a few short hours her pure, unselfish spirit took its flight.

May not all who see this true story strive to develop the same spirit that was in her "and also in Christ Jesus."

"How We Did It."

The Jefferson Street Sunday-school, Buffalo, N. Y., gave $207 on Children's Day last year. The superintendent tells how they accomplished this splendid victory.

"We take an offering every Sunday in the year, and we have an extra envelope for this purpose for every class of the school. We also have the Birthday Box constantly before the school, which, if urged and used rightly, is a great help. But what helped us more than anything else was a little good-natured rivalry that I succeeded in creating between our 'Young Men's Bible Club' and a large class of young ladies. I offered to add personally $5 to the class raising the largest amount. These two classes raised over $100. I also made a like offer to the Intermediate department, only I divided that into two portions, $3 to go to the class giving the largest amount and $2 to go to the class with the next highest amount. The class with the largest offering in this department had $15, which with the $3 added to it made the total $18. The next was a class of girls about eight years of age. They collected $9, which with the $2 added made them $11. To both of these classes was given the credit of the total. I might say by way of explanation, that the evangelistic meetings that were held at our church so late in the spring ran us near Children's Day. I was afraid we were going to have a smaller offering than last year, and knew some-

Miss Emma Pearson's Sunday-school Class at Newport, Ky.

This picture was taken at a "missionary tea" given by the class. The tea netted $17 for Foreign Missions. This class expects to give $30 on Children's Day. C. L. Garrison, the pastor of the church, is in the center of the picture.

thing desperate had to be done in the short time that remained. We hit upon the above plan and came out all right. Eugene Jameson, Supt."

What a Dollar Will Do in the Foreign Field.

1. Give to the people of heathen lands two hundred copies of a gospel.
2. Sustain a native evangelist for a week.
3. Pay the rent of a chapel for a week.
4. Distribute two thousand leaf tracts.
5. Support an orphan for three weeks.
6. Keep a boy in school for a month.

What better thing could be done than to enlist the boys and girls in the **One Dollar League**, and get them to put their dollar to doing something like this?

An Enterprising Class.

Dr. A. J. Clark's class in the Sunday-school of the Central Church, Indianapolis, is planning great things for Children's Day. They have secured Mr. Frank Caldwell, the well-known traveler and lecturer, to give his lecture on "Beyond the Klondyke." The class expects to clear $100 from this lecture, to add to the Children's Day offering. This Sunday-school class is not a large one, but under the enthusiastic leadership of the teacher $50 was contributed to Children's Day last year.

Children's Day and Christian Altruism.

The first Sunday in June has come to be the most joyous day in all the year for the boys and girls in the Sunday-schools. It is not difficult to discover the reason for this. Mr. Goucher's excellent article in this issue of the Intelligencer makes it clear. Unselfishness is at the bottom of all true joy, and Children's Day is founded upon an unselfish principle. It is a day of giving and not getting. It is a time in which the hearts of the boys and girls go out in sympathy and loving benevolence to the unfortunate children of heathen lands. It is a season of altruistic soul culture. We venture to say that no day in all the year gives to the children more lofty and unselfish ideals than this. Our brotherhood will never know how much its heart has been enlarged and its sympathies broadened by Children's Day.

The Atchison, Kans., $5 League.

On Children's Day, 1905, all members of our school who had raised one dollar or more met to have their pictures taken. At that time a second group was photographed. It was made up of those who would try to raise five dollars for Children's Day, 1906. Others joined later, until this Five Dollar League had fifty members. Each member was given a little bank that would hold five dollars in dimes. The enthusiasm which this created has lived all through the year, as has been demonstrated whenever the subject was brought up. Some time ago the superintendent asked if any mission banks were full yet. One little girl shouted "Mine is," and several hands went up. What the results may be, of course, can not be told at this time, but the prospects certainly indicate that they will exceed our expectations. This league and these banks have been talked of all through our congregation and in more than thirty-five homes of our members these little banks have rested in some prominent place, a silent but constant reminder to give for missions, for we call them mission banks. We did not intend them as educators, but they have actually proved of great value in awakening a missionary spirit among us. Several other plans are being used in our school, but none have created the enthusiasm or indicated prospects of better results than our Five Dollar League. John L. Rose, Supt.

CHRISTIAN ENDEAVOR DEPARTMENT.

Mrs. Rioch reports the baptism of twenty-seven of the orphan boys at Damoh, on February 27th. Nearly all of the boys have accepted Christ, and are living faithful lives. They daily pray for the welfare of all Christians in America. May we not do as well by them? Let us all remember these boys in our prayers.

Miss Josepha Franklin and one of the six Bible Classes in the Orphanage Schools at Damoh, India.

The Orphanage is threatened with smallpox. There are many cases in Damoh, but only one or two cases have appeared among the boys. It is a time of great anxiety.

Name Changed.

Dr. Dye, of Bolengi, Africa, reports that the English Baptists have a boat on the Congo River named "Endeavor." Of course it will be better to use some other name for our boat. He suggests the "C. E. Messenger," and it seems well to adopt this name.

The money has not been pledged as rapidly as it should be; much more is needed. Won't your society help buy the "C. E. Messenger?" The need is urgent. Do not delay. Act at once. Send your pledge, payable before July 1st, to the Foreign Society.

Help Yourself.

"We have received a great blessing from the part we have had in the Damoh work. It has been the cause of many of our members giving to missions who do not usually; it has acquainted all of us with the foreign work, and the work in India in particular; it has made missions more real to us; through united work in that line our Endeavor Society has been more united in its other work;

and it has taught us and educated us in the grace of giving. We hope always to have this blessing."—Jessie McIlvaine, Kalamazoo, Mich.

Would you not like to help your own society, by helping the Damoh Orphanage Work? Try it.

New Mission Schools Opened in Damoh.

Miss Josepha Franklin.

It was thought by the Damoh missionaries that the school work of the Mission should be extended. After inquiry, we settled on a section in the northwest part of the town, composed of low caste people, as the best place for mission school work. Several weeks before opening the school we went among the people to talk to them about sending their children to school. The objections were many; some peculiar to this country, and some common to ignorant, selfish, poor, or superstitious people everywhere. Some said their children would be won over by kind talk, and then carried away to the white people's country as slaves; others said that if their children were taught in school, they would get proud and not want to work or live with their parents, or to marry among their own people. The most common objection was that the children had no time to go to school, but had to work themselves, or go to the fields and care for the babies while the old people worked.

The result was, we had over twenty boys collected on the first Monday in September. Some were entirely naked, some had only a hat, others only a coat, while some had the proper dress for the country. Most of them had never washed, and were covered with vermin.

Balchand Parker, an ex-orphan boy, trained for a teacher, was the master appointed for this school. We began the school in the usual way, with a hymn, Bible reading and prayer, followed by a Bible lesson. We had prayed for this school for weeks before opening it, but were both surprised and happy when its enrollment ran up to forty. Children of good castes, also, began to attend. It was harder work for us than our great orphanage school, for the children had never known discipline. Gradually, however, the school settled down. The children began to learn a little, and to apply their great energy to study, instead of play. Perhaps a month was required to get the boys into an ordinary school.

A Girls' School was started also, but we have not yet succeeded in working it up. It has fifteen enrolled. All are from good or high castes. We have a trained Christian schoolmistress for it.

After the school started, our first natural desire was to see all bathed. We had the children all bathe one day, but when they came back with the same old greasy, dusty, and vermin filled garments on, our enthusiasm for baths died away. We might have furnished all naked and dirty boys in school with clean clothes, but were restrained by the fear of pauperizing them.

God speed the day when the purifying influence of the gospel shall have cleansed India of its physical, mental and spiritual uncleanness!